



Sardar Aur Avam Ki Khairkhavahi

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Rahe Amal Hindi se lipyantaran kiya he.

‘Note:- Hadees ki Rivayat ka khulasa he.’

Bismillahirrahmanirrahim

Muslim ki rivayat, Hazrat Tamim Dari Rd.

Rasulullah ﷺ ne farmaya, deen khulus aur khairkhavahi ka naam he. Ye baat aap ne tin bar farmai ham ne puchha kis ke liye khulus aur khairkhavahi? Aap ne farmaya Allah ke liye, uske Rasul ke liye, uski kitab ke liye, musalmano ke ijtimayi nizam ke zimmedaro ke liye aur am musalmano ke liye.

Nasihat ka lafz arbi juban me khayanat aur beimaani, khot aur milavat ki zid ke taur par istemal hota he jiska tarjuma mukhlisana vafadari

aur mukhlisana khairkhavahi se kiya jata he.

Allah ke liye mukhlisana vafadari ka to matlab bilkul saf he, aur ham use imaan billah ke mazmun me bayan kar aye he, isi tarah kitab aur Rasul ke sath khulus aur vafadari ka matlab bhi quran aur Rasul ke vishay me bayan ho chuka he. Imaniyat ke bab me dekh liya jaye aur am musalmano ke sath khairkhavahi aur khulus ki tafasil muashirat ke bab me musalmano ke hukuk ke bayan me di ja chuki he.

Rahi musalmano ke ijtimayi nizam ke zimmedaro ke sath khairkhavahi aur mukhlisana vafadari, to uska matlab ye he ki unse muhabbat ka taalluk ho agar vo hukam de to vafadarana itaat (upasna) honi chahiye. Aur dawat aur tanzim ke kamo me khushdili ke sath unka hath batana chahiye. Aur vo kisi galat rukh par jaarahe ho, to

muhabbat bhare lehje me unhe tokna chahiye. Agar koi galat kisam ki ravadari baratta he, galti ko dekhta he magar tokta nahi, to aisa shakhs apne zimmedar ka khairakhvah nahi he, bura chahne vala he, aisa karna jamati khayanat ke hammana he.

Lekin ye us vakt ho sakta he jab zimmedar log mukhlisana tankid bardasht kare, na sirf bardasht kare balki logo ke andar ye tassur (asar) paida kar de ki unka sarbarah galti par tokne ko pasand karta he aur aise logo se muhabbat karta aur unki is khairkhavahi ke javab me unke liye bhalai ki dua karta he aur koi agar bedhange tarike se toke to use narmi se batae ki is andaz se baat na kaho jo tahazib ke khilaf ho.

Hazrat Umar (rd) ko kisi ne kisi baat par toka to sabha me se ek shakhs ne amirul mominin ki shaan aur hesiyat

ka khayal kar ke tokne vale ko dabana aur khamosh karna chaha,
to Hazrat Umar (rd) ne farmaya (Kitabul Khiraj, Imam Abu Yusuf) isko kehne do, agar log ham se is tarah ki baten na kahe to unke andar koi bhalai nahi ham is tarah ki khairkhavahi ko kubul na kare to hamare andar koi bhalai nahi.

Issi tarah ke bahut se namune hamare aslaf ne chhode he jin me dono ke liye hidayat aur roshni he, umra ke liye bhi aur mamurin ke liye bhi, yaha ham sirf ek namuna pesh karenge,

Jab Hazrat Umar (rd) par khilafat ki zimmedari aayi to Abu Ubaida (rd) aur Muaz Bin Jabal (rd) ne mil kar ek khat likha jis ke lafz lafz se bhalai tapakti he khat ye he,

Anuvad- Ye khat Abu Ubaida Bin Jarrah aur Muaz Bin Jabal (rd) ki taraf se Hazrat Umar Bin Khattab (rd) ke

nam, aap par salamati ho.

Ham ne aap ko is hal me dekha he ki aap apne jati sudhar aur tarbiyat aur nigrani ke liye fikarmand rehte the, aur ab to aap par is puri ummat ki tarbiyat aur nigrani ki zimmedari aa padi he. Amirul Mominin aap ki majlis me unche darje ke log bhi baithenge aur nichle darje ke log bhi, dushman bhi aap ke pas aayege, dost bhi, aur insaf me har ek ka hissa he to aap ko sochna he ki aisi halat me aap kya karenge? Ham aap ko us deen se darate he jis din Allah ke samne log sar zukaye honge, dil dar ki wajah se kap raha hoga aur zabardast aur kahir Allah ki dalilo ke samne sab ki dalile bekar ho kar reh jayegi, us din tamam log uske samne ajiz aur bebas honge, log uski rahmat ki ummid karte honge aur uske azab se dar rahe honge.

Aur ham se ye hadis bayan ki gayi ki is

ummat ke log akhir zamane me jahiri taur par ek dusre ke dost honge aur batini taur par ek dusre ke dushman honge. Aur ham is baat se Allah ki panah maangte he ki hamare is khat ko aap vo hesiyat na de jo uski vakai aur hakiki hesiyat he ham ne ye khat khairkhavahi aur ikhlas ke jazba se aap ko likha he. Vassalamu alehi.

“Ye khat amirul mominin Hazrat Umar (rd) ke pas pohuncha aur unho ne uska ye javab diya. (al muslimun, faravari 1954) Anuvad:- Umar Bin Khattab ki taraf se Abu Ubaida aur Muaz (rd) ke nam salamati ho tum dono par.

Tum dono ka khat mila jis me likha he ki ab se pehle to me apni zat ki islah (sudhar) aur tarbiyat aur hifazat aur nigrani ke liye socha karta tha, lekin ab to is puri ummat ki zimmedari mere sar aa padi he mere samne uche darje ke log bhi baithenge aur nichle darje

ke log bhi, dost bhi mere pas aayenge dushman bhi, aur har ek ka hak he ki uske sath niyay kiya jaye to tum ne likha he ki ae Umar (rd)! Socho ki tumhe aisi halat me kya karna chahiye? me is ke javab me aur kya kahu ki Umar (rd) ke pas na upay he na kuvvat.

Agar use kuvvat mil sakti he to sirf Allah ki taraf se mil sakti he fir tum ne muze us anjam se daraya he jis anjam se ham se pehle ke log daraye gaye the. Ye din raat ki gardish jo insano ki zindagiyo se judi huyi he ye barabar karib la rahi he us chiz ko jo dur he, aur purana bana rahi he har nayi chiz ko, aur la rahi he har peshingoi ko (khabar de rahi he har hone vale vakiye ki) yaha takki duniya ki umar khatam ho jayegi aur akhirat jahir hogi jis me har shakhs jannat ya jahannam me pahunch jaega.

Aur tum ne apne khat me is baat se daraya he ki is ummat ke log akhiri zamane me zahir me ek dusare ke dost honge aur chhupe taur par ek dusare ke dushman honge.

To yad rakho tum vo log nahi ho jin ke bare me ye khabar di gayi he, aur na ye zamana vo zamana he jab ye munafikat zahir hogi vo to vo vakt hoga jab log apne duniyavi fayde ke liye ek dusare se muhabbat karenge aur duniyavi fayde ko bachane ke liye ek dusare se darenge fir tum ne likha he ki Allah ki panah ki me tumhare khat se koi galat natija nikalu, beshak tum sach kehte ho, tum ne khairkhavahi hi ke jazbe se likha he, aaghe khat likhna bandh na karna me tum dono ki nasihat se beniyaz nahi ho sakta. Vassalam.